

Remanifestation: The Process Explained

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It is by necessity of the initiation that each Magus set forth the principles of his Word and those aspects of it which exist with both contemporary life and the Words previous to it. A Word, whether of the primary or Æon-enhancing kind, must have relevance to the chemistry of life. It is the duty of the one who Utters it to show the principle at work. It is not the duty of the Magus to do all the work involved with his principle; instead he shares such Understandings as his intellect is able to translate into comprehensible language so that others may put his perceptions to the test. It is for this reason that while the Degree of Magus is uncluttered by obscurity and is in fact the most easily understandable of all Grades, the difficulty associated with it is in its successful functioning. No one would have ever been able to convey the full weight of that to me prior to having personally experienced it and it may be that one or more of you reading this may one day undergo that freak occurrence which we name the Fifth Degree. Future Magi have now been forewarned!

Remanifest was initially a Word which answered the question of continuation of the Self after the metabolic processes of the biological envelope eventually ceased. The finer points of time cycles and manipulation at first escaped me, as did the daily Willed function of the principle at work in both the Initiatory aspects and those coming about as a naturally occurring action. The Word is a tool through which the power of *Xeper* can be more skillfully used to make the most of the core of the Wewelsburg Working, itself an unveiling of the dynamic force operating as the focal point from which stem all deliberate and a majority of the accidental and coincidental acts Initiates and non-Initiates alike encounter. In that sense it is present side by side with *Xeper* in that an absence of either would cause the machinery of the Self to grind to a halt. The deliberate and ethical pursuit of the theory and dynamics of *Xeper* cannot but produce a Remanifestation through which newer and more refined uses of previously gathered knowledge can be put into practice. This in turn creates a further *Xeper* and another option to Remanifest anew. This continuation can and will take place as long as the hand-in-hand process is Willed to persevere. Our early predecessors, the inhabitants of ancient Khem, did not think of time as being linear, but rather as circular and cycling its occurrences through progressive accumulations of events and influences. Such insights as theirs have more than an incidental meaning for the questing Magician and in fact assist in extending his grasp of the way in which it is possible [and inevitable] that he will Remanifest. It is in accord with the principle of *Xeper* that all Willed and even accidental actions which move the individual build up to a point at which a being emerges who for all practical purposes is a newly made presence on the planet. Such a result is one of the aims of the Initiatory process.

Eventually the exploring mind must ask what the Self can/will Come Into Being as in a long term sense. A complete and definitive answer to that question is not available to us for the simple reason that no one can foretell the future. [What a dull world it would be if we could!] It may be that increasingly sophisticated Remanifestations will produce a Self unlike any that contemporary man can conceive of by today's standards - I rather suspect that will be exactly the case. Given the force of *Thelema* still making itself felt, there is in point of fact no limit to what can come to be. Neither is there anything outside of man which is able to destroy the soul's ability to assert its presence in any way it perceives as proper and just. Life, once understood, is a treasure not to be thoughtlessly cast aside at whim. It is the basic key to immortality through the doors of new forms.

The Trail of the Serpent is the newsletter of the Order of Leviathan. Since XIX it has covered different facets of the way in which individuals and groups Remanifest. It did so prior to the Word receiving V° Recognition and subsequently has continued to serve as one of the vehicles for its ongoing explorations. Those nuances of the Word uncovered there have advanced far beyond anything I could have expected and indeed have surpassed a number of times beyond what I had at the time thought of as the most comprehensive insights possible into the principle. It is intellectually and Magically satisfying to encounter new facets which previously had been missed. It is even more satisfying to see the Word being tested and used by those bearers of the Black Flame for whom it was intended. Those who put the augmenting implement to *Xeper* into practice find themselves more successful in their Hegelian quests to uncover that knowledge of Set spoken of in the *Book of Coming Forth by Night*. This advantage is not applicable to my own Word only, but is germane to an appreciation of *Thelema*, Indulgence, *Xeper*, and even Restriction, that Word of Sin spoken of by HarWer. The practical asset of it all has the far more long-reaching effects which Coleridge saw as far back as 1833 CE: "If a man is not rising upwards to be an angel, depend upon it, he is sinking downwards to be a devil. He cannot stop at the beast. The most savage of men are not beasts; they are worse, a great deal worse."

The angel and devil references are not unworthy of Magicians' attention. In the context of Coleridge's penned words and our Æon, "angel" need not be dismissed as representing an effete winged servant. Neither should "devil" be thought of solely as a vessel of malice. The quote as seen through the eyes of present day discernment more accurately portrays the angelic as a symbol of the *aristos* and the devilish as that which selfishly plots a course for the perverted use of life in order to cause harm and mutation rather than beneficial evolution. Such destructive behavior must eventually find itself undergoing the same fate Ipsissimus Crowley described the Black Brothers as suffering: a slow and sure disintegration of the self into the nothingness of oblivion.

This is not to say that those who are deliberate in their evil are doomed to a Judgement Day-type retribution. Just as those who sincerely Will to Come Into Being as the highest and best possible states of Being are successful in their endeavors, so the small and selfish also have an opportunity to escape the annihilation of consciousness. Survival, in the long run, does not depend on the shell which houses the soul, but rather on that core self which may go by the name each individual feels most comfortable with, be it soul, *ba*, *ka*, *psyche*, or whatever. It is all a matter of Willing (in the purely Thelemic sense) one's personal future. And, I might add, the yet-to-be is not fixed; it is subject to change and may alter itself by the moment, thereby lending itself as a tool working equally well in the hands of the good and evil. The crux of the entire process is a proper understanding of not only what is being done, but why it is being carried out. Hence, when Initiate A aligns his determination in the direction of increasing his fund of Magical knowledge, he is successful even if the results do not make immediate sense. He has taken the sum of his knowledge and skills to that moment and concentrated them on his quest for truths. His *Xeper* has brought about a Remanifestation which makes his personal Coming Into Being more cultured than before. He could just as easily have changed the intent of the Working to bring about an increased perception of the paths of evil and Remanifested as a more worldly-wise monster. In both cases the hypothetical Initiate opens doors to new states of being and has thereby the option of continuing what he has begun. The eventual disintegration has a greater chance of taking place in the pursuit of evil because malice is in the end a limiting thing leading to the door to annihilation. Sooner or later it must fall under the domination of the Word of Sin and find itself without a purpose - just so much

destruction can take place before there is nothing left to obliterate. The soul is then left in a cosmos made empty by itself.

The author of Words from the Æon of HarWer to the present has been sought through as many singular avenues as there have been individuals setting their feet on the Path. The Æon of HarWer, as recounted in the *Book of Coming Forth by Night*, was marked by confusion as its Magus did his best unwittingly or not to surround the principles of the initiating Æon with as much extraneous material as was humanly possible. As much as Ipsissimus Crowley has my personal admiration, his predilection for piling the obscure on in heaping doses often leads me to a state of exasperation with his works. After all, why describe the dynamics of air intake, nerve action/reaction, and the force of air expulsion in cryptic jargon when it is more direct to use the word “sneeze” and be done with it. The fault is not totally DCLXVI’s - his god had a great deal of the fitful about him. Things, to put it mildly, were not particularly easy or straightforward in that Æon.

The Path became less cluttered when I ÆS arrived and Anton LaVey began disposing of an enormous amount of the outdated and needless material still lingering from the Æon of HarWer in the course of his Task of expounding Indulgence. As any study of the *Satanic Bible* will show, his was a far more direct approach to life than were those of the winding Crowley teachings. The philosophy of the Church of Satan was an attractive one to many a person, thrill seeker and serious student alike, but what a good number failed to see was that its Magus, Church, and *Satanic Bible* operated on another subtle and higher level beyond the mere “do anything you want” outlook. As Dr. Aquino has said in the past, Magus LaVey would not speak as freely and definitively on the subject of Satan as he would on other topics relevant to his Age. Although he made references to forces and vibrations and the Man Downstairs without making the defining statement of what Satan actually was, it would be an error to consider him a nonbeliever in the god of the Satanic Age. The question of the objective reality of Set (or Satan or HarWer) must arise at one time or another and the problem demanded a personal resolution on the part of the Magus Anton LaVey as surely as it does with each of us in the Temple of Set. Setians are not asked to blindly believe in Set - it is better that they examine all the reasons for there not being an entity called Set in order to arrive at an intellectual conclusion that there might well be something out there and that our current fund of knowledge is most probably correct regarding that which we and it call Set. Anton LaVey’s Task was to lay a groundwork that man might increase in nobility through the use of the Word Uttered through his lips. None can turn his hand to such a responsibility without the knowledge of the deity passing near to him. Man might be related to the beasts of the planet through his organic body, but there burned in him an alien spark which the Magus of Satan kindled further through his Work.

The Word of the Church of Satan, like its predecessor, is integral to successfully carrying out an upward Remanifestation. Also like the Word before it, the correlation can be explained simply and clearly. All Words are brought forth that they might amplify man’s use of both the moment of now and the pursuit of the future, options available to them through the Black Flame. Both *Thelema* and Indulgence defined components which can be magnified in an upward direction to allow for building the structure of the being into a self-defined and compleat being, *Thelema* being the presence of that able to set its course through the cosmos and Indulgence the means through which that course can operate on a divine rather than mundane orientation. Without the Words before Remanifest the principle would have nothing higher to elevate and without Remanifest the others would be single event happenings.

Remanifest is far more closely allied to *Xeper* than to the previous Utterances even with its relevant bond to those Words. It was in the Æon of *Xeper* that Remanifest came to be and by the rules under which it exists, it cannot conflict with the Word and teachings of Ipsissimus Aquino. Its function more properly supplements the action of *Xeper* in Initiatory life through demonstrating the exponential results of that quest. *Xeper* is operative as a verb in addition to its noun status and is constantly taking place in both lesser and greater ways. Remanifest describes the point at which those acts of Coming Into Being unite to focus and induce change. It is by definition as simple and clear as that.

Looking to the future is one of the very reasons that the written and spoken sequence of “*Xeper* and Remanifest” seems so precisely correct to me. Initiates Come Into Being and then having reached that new state of being, Remanifest all that they have Become through the newly realized powers at their disposal. This leads to further explorations of the universes with those sharpened skills and new *Xeper* s which in turn bring about new possibilities to Remanifest *ad infinitum*. These new beings produced by the process will eventually uncover new Words and as I have commented in the past, upcoming principles are areas of intense curiosity on my part. It is highly likely given our present rate of evolution that they will emerge and try as I may to perceive the future, those secrets are hidden from me. It is right, proper, and logical that it should be so. Æon-enhancing Magi in years to come will feel precisely as I do, that their Words should be linked with *Xeper*. Although the “*Xeper* and Remanifest” sequence is the most embracing elucidation of the Formula at the time of this writing, other Magi will make the Formula even more patent and understandable. They will themselves undertake their Tasks from the basis of new Understandings highly relevant to the Magical Current of the day and will proclaim their bonds with *Xeper*. From this you can see the reasoning behind summarizing the Formula as *Xeper* and Remanifest.

The Temple has not disappointed my expectations for the Word. Initiates have read the material available, given feedback and criticism, and tested the proposition for validity in their own lives. No Magus can successfully carry out his Task with an iron hand. He can share his understanding with others insofar as his communication skills and attention span will allow and then hope for the best. That, Setians, is what the atmosphere of the Temple of Set is: the best, most exacting, and fertile of environments for the development of implements to aid the reason for the Temple’s presence - the evolution of man into the divine.

Xeper and Remanifest.